THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*The way is prepared for all men from the foundation of the world, if it so be that they repent and come unto the Lord.*"—I NEPHI 10: 18.

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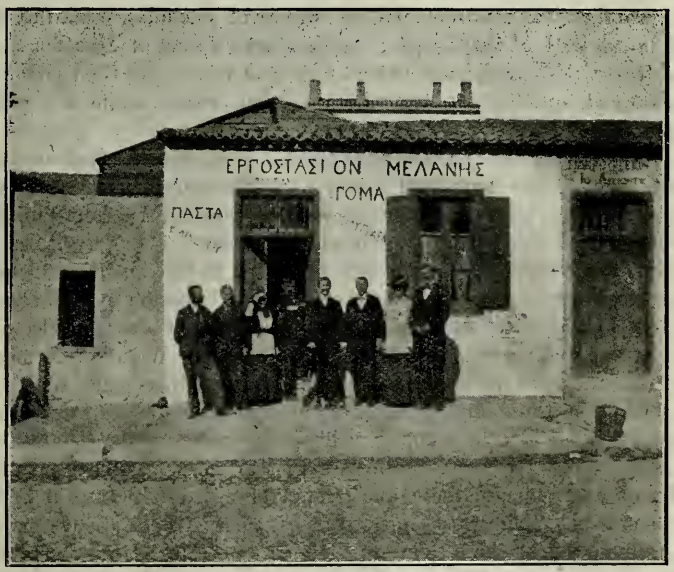

The house on Kaningos Square where the first meeting of the Saints was held in Athens, Greece, in this dispensation. The picture was taken just after the Sunday morning meeting, October 29, 1905. Counting from the window toward the left, we have Elder and Sister Booth, Elder Markow, and the five Greek Saints,—Constantine, George, Andromache, Rigas, and John.

HOW THE GOSPEL CAME TO GREECE.

BY ELDER J. WILFORD BOOTH, PRESIDENT OF THE TURKISH MISSION.

(*Concluded from page 133.*)

On the 30th of September, exactly seven years from the day that Elder Booth landed in Constantinople on his former mission, he and Sister Booth set sail from that city, on the beautiful s.s. *Romania*. Elders Mischa Markow, Stephen B. Newman, and John A. Woodbury were at the quay to see them off for their new field. The last two named were also to follow in three days, down the Sea of Marmora, and around the coast to Alexandretta and Aintab, and Elder Markow expected to sail shortly for America.

Elder and Sister Booth reached Athens on Sunday morning about 10:30 a.m., and rested for a few days at the Hotel National on Rue De Stadia No. 30, taking a room on the upper or fifth floor.

On Monday, 2nd of October, Elder Booth found the new companions in the faith in a little room on the west end of No. 2 building on Kholkokondele Street, on the north side of Platia Kaningos. The contrast between this room and the glittering marble palace—the Hotel National—would include most everything in Athens.

Four persons were seated at dinner in the humble home of Rigas Pofantis—he himself, the manufacturer of ink, mucilage, polygraph gum, etc., all in one house; another was Andromache, the widow of Nicholas, weak in body, but strong in the faith of the Gospel; the third was a man of Macedonia, a most humble and God-fearing man, named George Zdralis; and the fourth, a clean, innocent, and spiritual-minded school teacher, whose name is Constantine Theodoseau.

The Spirit of the Gospel was with them. They were united and anxious to learn more of the truth, and happy were the many meetings they enjoyed with the missionaries. Other friends were soon made, and hopes for the progress of the work filled the breasts of all concerned.

A copy of the Book of Mormon was presented to the American Consul, Mr. George Horton, and a call made at the American Legation by Elder and Sister Booth, though Minister Jackson was away on leave of absence. In a conversation at the Legation a few days later, Secretary Wilson informed Elder Booth that the laws were very strict against proselyting in the land.

On October 6th the land of Greece was dedicated for the reception of the Gospel by Elder Booth, who, with his wife, knelt on the heights of Mars Hill and offered a prayer appropriate to the occasion. They spent nearly two hours in the evening there, and the prayer lasted from 7:05 till 7:20 p.m.

Strange to say, there was a movement begun in Athens about this time by a venerable old gentleman living in the vicinity of Mars Hill, named Joakeim K. Papathopoulos, a white-bearded, long-haired, large, brown-eyed man who claims to be in constant communion with Jesus Christ. He announced during the month that a church, with real apostles, whom the Lord Himself will choose, would soon be established in Athens, and that within the five years following the coming three years of preparation—as Jesus preached three years and then sent the apostles out—these new Apostles would be sent into

all the world proclaiming the same message and working the same miracles as the former ones did. This man is in receipt of the address of President Joseph F. Smith, and says he will have his announcement translated into English and sent to the prophet in the West.

The first public sermon was preached by Elder Booth on Sunday evening, October 8, 1905, before the Young Men's Christian society, on the 2nd floor of No. 3, Leke Street. The text was from Acts ii: 30-47, read by the secretary of the society—Mr. Demetrius Papajordan, to open the meeting. Elder Booth's discourse created a little opposition among the members, and one very interesting feature of the occasion was that the first man in the audience to raise his voice against the truth was the old man, Rev. M. D. Kalapothakes, who in his paper of September 19, 1859—forty-six years ago—had published the interview previously mentioned, with the following introduction, (translated from Greek) from his own pen:

"Owing to the recent discussions in the European and American newspapers concerning the religious heresy of Mormons, or as they call themselves Latter-day Saints, we insert herein for our readers a translation of an interview which the editor of an American newspaper, who went to Utah, had with the Mormon leader, Brigham Young."

Rev. Kalapothakes perhaps had little idea that night, that his action of forty-six years before had played an important part in bringing the doctrine of that same sect into his own city and to his own ears.

On October 9th, Brother and Sister Booth left the hotel and took a private room at the home of Mr. and Mrs. Caraja, 22 Tositza Street. They with their children are very estimable people, especially the lady of the house, Mrs. Antha Caraja, who is a sister to Rigas Pofantis.

Almost daily, and nearly every evening small crowds would gather at different places and discuss and converse on the Gospel.

John Lazos was soon added to the number of believers, and on Sunday, October 22, 1905, about four o'clock p.m., five souls were baptized by Elder J. Wilford Booth, at a point about two miles beyond Old Phaleron, in the Saronic Gulf. They were confirmed the same evening, (see register for names and data). The sacrament was administered by one having authority, for the first time in Athens in this dispensation. The meeting was held at the little room near Kaningos Square at 7:30 p.m. Seven Latter-day Saints were present, and all spoke and rejoiced in the Lord. [For details of these historic and interesting services see STAR for November 9, 1905.—ED.]

Elder Markow arrived from Constantinople, October 26, on his way to Zion, and spent five days with the new Saints. He did much good in assisting to teach them and to strengthen their faith by his wise words and counsel.

The second meeting of the Saints was held on Sunday 29th, at 11:30 a.m. The sacrament was administered, and Elder Markow preached in Bulgarian, which was interpreted by Brother Constantine Theodoseau. Eleven persons were present. After meeting, a photograph of the place and Saints was taken.

Many testimonies were borne during the day, and visits made to fill invitations. In the evening another meeting was held, at which Elder Booth spoke in English and was assisted by a friend, Mr. Anghelakos, as interpreter.

At the American Consulate there is a clerk, Mr. Constantine M. Corafa, an

Orthodox, but an American citizen, he having lived in America with his wife for several years.

The first time Elder Booth called at the Consulate, Mr. Corafa told him a little of his experiences and trials, as his wife had been suffering for many years with rheumatics. Other conversations followed, and one day Elder Booth, full of sympathy, told him that he felt that if he and his wife would exercise faith in the Lord she might be healed. Mr. Corafa was not of the believing kind, and expressed doubt. He wanted no other blessings than the Orthodox church could give him, for he said, "I consider that any man who will change his religion is worthless."

Elder Booth and wife called on the afflicted lady on the 25th of October, carried to her a bunch of roses, and spoke a few comforting words. The next day Mr. Corafa thanked them and invited them to call again, appointing Sunday, October 29th for the day of the visit, as he would be at home that day.

Accordingly, the visit was made at 2:30 p.m. by the two Elders and Sister Booth, but Mr. Corafa was out on "business." They conversed for half an hour, the two women talking most of the time on the condition of the sick person.

As they had previously arranged for Brother Rigas to call and take them to see another sick person, he came at 3 o'clock, but before going sat down and talked in Greek to the poor woman, telling her that the same power and authority which the ancient apostles had was restored, and through faith in Jesus Christ she might be healed. She was told to pray and ask the Lord concerning the matter, and the visitors went away, the lady asking them to call again as she was very pleased with their visit. Sister Booth said if they did not leave Athens she would like to come and talk and read some nice stories for two hours some day.

The next morning Elder Booth called for mail at the Consulate. Mr. Corafa surprised him by charging them in a most ungentlemanly manner with coming into his house and trying to force another religion upon his wife, and with bringing an interpreter to assist them in their work; "And," said he, "your wife has proposed to come and hold her for two hours in her nervous condition," etc., etc. When the truth was explained to him he said, "Well, my wife must be out of her head."

Thus can the devil play upon weak minds to blind their eyes from seeing the light, and deprive them of the gifts and blessings of the Gospel so abundantly enjoyed by the faithful children of God. The first time Elder Booth saw Mr. Corafa, he wrote in his journal of October 2, "I feel that I shall have more to write of Mr. Corafa."

Elder Markow's release reached him on November 1, and he left on the noon train for Liverpool via Patras and Florence.

On November 29, Sister Marie Pechany, aged 75 years, was baptized in the Bay of Piraeus at the bathing shore, and was confirmed at the water's edge by Elder Booth, Sister Booth and Brother Pofantis also being present. This made the sixth member of the Church of Jesus Christ of Latter-day Saints baptized in Greece.

Two splendid meetings were held on Fast day, November 5, and the Saints

rejoiced in their fellowship with each other. Before the sacrament was administered, Brother Rigas Pofantis was ordained a priest, and then assisted in the administration of the bread and wine. Another applicant for membership presented himself at the close of the evening meeting.

The first week in November was spent in collecting material for and writing this record up to date (November 7, 1905), and in copying the same for publication in the MILLENNIAL STAR, so that the accounts may not be lost in case of local misfortune with the record here. The following extracts from a letter written by Elder Nephi Anderson, associate editor of the STAR, and dated from Liverpool, October 21, 1905, is also inserted to show that our mission organ, the STAR, is ever watching with interest the work of the Elders—even the most weak and unworthy ones, sent to the "nethermost part of the vineyard:"

"Dear Brother Booth—Just a word to thank you for your interesting letter. . . . Don't make any apologies in your letters to President Grant about the length of your personal narratives and your doings around in your mission. It is just the kind of matter that we are looking for, and are delighted to get. I was in hopes that you would give us an account of the gentlemen who have been translating those tracts in Athens. If you baptize them and organize them into a branch, we should be pleased to get a detailed account of the gentlemen, and how they got to hear of the Gospel, etc.

"I hope you will send us letters from Jerusalem and the other places you reach. They will be welcome. Your account of that visit to Mars Hill made me feel like I could give anything to be there. I pray the Lord to be with you in your journeys."

As the duties of the Turkish mission called Elder Booth and wife back into that land, the Athens branch, though not perfectly organized, was left in charge of Brother Rigas Pofantis, until the arrival of the next Elder in Athens.

With gratitude to the Lord for all His blessings, the Saints of God are now commended to the grace of God, and with fervent prayers for the progress of the work of the Lord so humbly begun in this city. The writer of this little sketch and his companion, bid the Saints a loving farewell.

TWO TESTIMONIES.

BY ELDER JOSEPH R. MCRAE, PRESIDENT OF THE COLORADO MISSION.

To sit under the sound of the voice of those who have known the early history of the Church and who have been acquainted with its early leaders, and to hear their testimonies, is to me soul-inspiring. Those who have had a personal acquaintance with the Prophet Joseph Smith are getting fewer all the time. When I learned that there were living in the State of Nebraska two men who knew the Prophet, it was my especial desire to visit them and hear the story from their own lips. They are not of the faith of Joseph Smith, and hence their evidence is especially weighty. William H. Rose lives in Florence, and Gilbert L. Cole in Beatrice. They seemed to delight in telling

the following incidents, while neither had anything to gain by so doing, unless it was to know that truth had been vindicated. They are both nearing the last milestone of life.

When we first met Mr. Rose in Florence (formerly Winter Quarters), Nebraska, we found him to be a small, old gentleman, bowed under the weight of 88 years. We told him who we were, and that we had called to talk about Joseph Smith and learn from him something of the Prophet's character. How his eyes sparkled, and his figure stood erect, and he seemed years younger as he detailed to us his acquaintance with the Prophet! He said, "Had I been present at the time of his death, I would have defended him with my life. He was the best boy and the best man I ever knew." Had you been present and seen Mr. Rose at the time he made those statements, you too would have believed that he meant every word he said.

Mr. Rose was born in Rome, New York, June 28, 1815. His early years were spent upon the sea, but later he settled in Cleveland, Ohio. During his boyhood he lived in New York, close to the early scenes of the Church, and his manhood was spent in Cleveland. He was, therefore, as he says, able to know the Prophet as a boy, and also as a man.

"We all thought him deluded," he said, "when he claimed to have received his heavenly visitations, and as he was a good boy, we were sorry for him. Of course he printed the Book of Mormon, and by the way, I believe that is the best book that was ever written; but still we thought he had gone wrong on the subject. There was one thing connected with his migration from New York which was peculiar and which we could never understand, and that was that he took with him all the best men of our country. I never saw him give way to the weaknesses of the flesh. He was a man who had wonderful control of himself." Mr. Rose gave many instances of the Prophet's greatness and the magnetic influence he seemed to possess.

I shall never forget that old man, and how his countenance beamed when he mentioned the name of Joseph Smith.

Mr. Rose is himself a man of wonderful will power. He said he had been a slave to the use of tobacco for sixty-six years, but one day, realizing what a filthy habit it was, he quit its use, and has never touched it since.

When we left him, he gave us a pressing invitation to return. I can see him now standing in the middle of the road waving us good-bye, as our car passed out of sight.

Mr. Cole, who once lived in Cleveland, had relatives in the Church by the name of Baldwin and Stiles. "During the winter of 1836-7," he said, "I went with my parents to Kirtland, Ohio, to see my relatives. While there, it was decided that I should remain and attend school. I frequently saw Joseph Smith, his brother Hyrum, Sidney Rigdon, Orson Hyde, and many others whose names I cannot recall; but of all the men whom I saw then, and whom I have met since, none have made the impression on my mind as did Joseph Smith. He came to the school many times during the winter and spoke to the children. He seemed to have a special love for children, and they for him. He stood above all his associates in the majesty of his character, and one could pick him out in a crowd in a moment. Many times has he placed his hands upon my head and blessed me, and told me to be a good boy. I

have traveled somewhat in foreign countries, and have been acquainted with many men, but never any such as he. I can see him now as I saw him then, and the picture will never be effaced from my memory."

Mr. Cole is a pioneer of the West, crossing the American desert in 1852 to California. He tells many incidents of early life on the plains and in the mountains, all of which he has embodied in a book, the title of which is, "In the Early Days along the Overland Trail in Nebraska in 1852."

Truly, Joseph Smith must have been a great man to have made such a lasting impression upon the mind of a boy, and one, too, who has never, and as he says, may never take up with the religion as taught by the Prophet. Thus are the words of the prophet Moroni fulfilled wherein he says, "Thy name shall be had for good and evil." Can we not learn from these testimonies that a man to be truly great must have the Spirit of the Lord continually with him?

THE HOUSE BEAUTIFUL.

"THE beauty of the house is order; the blessing of a house is contentment; the glory of the house is hospitality; the crown of the house is godliness."

Not one of the above virtues is denied the home of any one. Rich and poor alike may be the proud possessors. It neither takes fine furnishings nor rich draperies to possess order. The humble, plain, and simple articles, if kept in place and neatness, will render the home beautiful; while the costly and rare furnishings, if kept in confusion, will produce a jarring and unpleasant effect.

No matter how much or what some people possess, there is always a desire for something else—a covetousness and envy that renders life unpleasant, not only for the one so built, but for those who have to live near such a person. How very few there are in this world with that happy content of The Miller of the Dee, and yet how blessed are those who are content with doing right and making the most and the best of their surroundings and circumstances! Contentment renders the home life smooth and tranquil, and brings the blessing of peace.

How delightful to enter a house and feel in the very atmosphere a welcome. No elaborate preparations for the formal receiving of guests is necessary to make one rejoice in the glory of the house, but just the simple friendliness of a smile and extended hand, which silently says, "We are glad of your coming; enter, what we have is yours."

Such a home, with these possessions, surely has a claim to the crown of godliness; for the spirit of love, which is the greatest of all things, pervades the home where hospitality, contentment, and order dwell.—A. W. C. in *The Woman's Exponent.*

THE WOES OF WOMANKIND.—Flossie is six years old. "Mamma," she asked one day, "if I get married will I have a husband like pa?" "Yes," replied the mother, with an amused smile. "And if I don't get married will I have to be an old maid, like Aunt Kate?" "Yes Flossie." "Mamma," she said, after a short pause, "it's a tough world for us women, ain't it?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 8, 1906.

EDITORIAL.

THE LARGER NATIONALITY.

HENRIK IBSEN, the Norwegian dramatist, once wrote:

"A man with a reasonably well-developed intellect is no longer satisfied with the old conception of nationality. We can no longer be content with the political community to which we belong. I believe that national consciousness is on the point of dying out, and that it will be replaced by racial consciousness; I myself, at least, have passed through this evolution. I began by feeling myself a Norwegian; I developed into a Scandinavian; and now I have arrived at Teutonism."

Why not continue this enlarging process? Why stop at Teutonism? Are not other races our brothers and sisters, inasmuch as all are children of one common Father? Why should one's love, sympathy, and fellowship be limited to any part of this earth or any portion of its inhabitants?

The mind that grows under the benign influence of the Spirit of God soon gets rid of arbitrary boundaries of race or geography. He is not satisfied with the little plot of ground marked off on the earth and called "his country"; but in every land and clime where there are souls honest and true there are also his country and his kin.

This earth is the home of man. To every soul that comes here there should be two countries or kingdoms—and two only. Neither sea, mountain, river, or boundary stone marks the border between them, for one is the kingdom of truth and right, and the other is the kingdom of sin and wrong. Citizens of these kingdoms may be found the world around, and it would indeed be difficult to draw a line between them which would be visible to the human eye.

Because the world is one's country, it does not necessarily follow that there is no one place that holds the affections more than another. There must be a center from which to work, and that is usually one's native land and the hearth around which the nearest and dearest cluster. One need not love these less because the heart goes out to all the good and true the world over. Ibsen, though he became a Teuton by leaving Norway and wandering among Teutonic nations, yet at last he has gone back to his native land to find a final home among his countrymen. He is a Teuton and yet a Norwegian; and so may we be English or American, or any other nationality, and yet belong to the greater family of Saints whose members are not limited to any portion of the earth's surface.

THE VALUE OF "ILLUSIONS."

At a recent gathering of notable men in New York, Mark Twain was the guest of honor. In his usual happy vein he responded to the greetings given him; and finally, he is reported to have said of the elements that make up the experiences of life:

"The illusions are the only things that are valuable, and God help the man who reaches the time when he meets only the realities."

At first thought this seems a strange utterance. We are usually led to believe that real life is what counts for something, and not that which exists merely in the fancy. Illusions are generally classed with the castles in the air that fail to materialize and thus mock the builder; but here we have a great writer, who has lived to a good old age, and is ripe in the experiences of life, declare that "the illusions are the only things that are valuable."

We may be mistaken in our interpretation, but we believe that Mr. Clemens meant to express the same thought that the Apostle Paul did when he said, "The just shall live by faith." If so, the word "illusions" is not so good a word as "faith," for, exactly speaking, illusions are simply fancies that never come to pass, while faith is the power to extend one's thoughts and aspirations into the regions of the unknown and untried, draw their riches into the light of reality, and then take possession of them. Unless an "illusion" leads to a reality, it cannot possibly be of any value. If every fanciful picture that ever came into the thoughts of Mark Twain had vanished into nothingness, we never would have heard from him, the world would never have known him. However insignificant his first "illusions" might have been, it was their realization that encouraged him to indulge in other "illusions," which in turn were also realized. It was in his life, as it is in all our lives, a simple going "from faith to faith." When faith ceases, life stops; or in the great humorist's own phrase, when man reaches the time when he meets only the realities, he is to be pitied, for then he can no longer see beyond the dull, ofttimes forbidding wall of the present into the glories of the future.

It is not so much possession that brings joy, but the possibilities of achievement in the future. Cut man off from hope of advancement, attainment, and growth, and he is of all beings the most miserable.

N. A.

Saints who are contemplating going to America this summer would do well to arrange for their passage as early in the season as possible, because during the busy season—the months of July, August, and September, the steamships are so taxed that we are limited in the number of passengers we can book from this office. We experienced this same difficulty last summer, and many of the Saints who were ready to sail were obliged to wait from six weeks to two months before we could secure passage for them.

The company of Saints and Elders which sailed from Liverpool for Boston, February 1, 1906, reports a very pleasant voyage both across the water and the American continent to Salt Lake City. A Sunday service was conducted on board the *Cymric* while crossing the Atlantic, wherein six different languages were spoken. Surely, the Gospel is being preached by the Latter-day Saints

to "every nation, and kindred, and tongue, and people;" and the Saints are being gathered to the Latter-day Zion in the west.

An English paper recently printed the following paragraph:

"A secular paper reports that the Presbyterian Church of Moran, Kas., U.S.A., has undertaken a unique enterprise in the operation of a thirty acre farm. The report says: 'The farm will be operated to make money with which to help pay the running expenses of the church. So far as is known here, the idea is entirely original.'"

The scheme may not be so original as supposed, as the Latter-day Saints have had many experiences in combining the spiritual with the more practical affairs of life. As an illustration, we remember how the members of a Mutual Improvement association to which we belonged when a boy, one year planted, cultivated, and harvested three acres of potatoes. The potatoes were sold, and with the proceeds a splendid library of books was procured.

FROM THE MISSION FIELD.

The Work in Doncaster.—The Elders laboring in Doncaster, Sheffield conference, report a well attended district meeting in that city on February 28, 1906. They say that they have been treated very kindly by the people in their tracting. They have many friends and investigators.

Testimony of Gospel Blessing.—A sister in the Nottingham conference who signs herself "F. M.," sends us a very nice letter, telling of the many manifestations of the Lord to her. She gives many instances during the past ten years where she has been healed of severe ailments by the prayer of faith and the administrations of the Elders, and she feels to bear testimony to these gifts and blessings which exist in the Church.

Baptisms at Burnley.—President J. G. Midgley, Jr., of the Liverpool conference sends us the following good news:

"I take pleasure in reporting that we held a baptismal service at the Burnley baths, Sunday, March 4th. After a short meeting at the baths, twelve souls went down into the water and were baptized for the remission of their sins. Elder Joseph Kynaston officiated in the ordinance. The confirmations were attended to at the afternoon and evening meetings of the Burnley and Nelson Branches respectively."

Sunday School Social at Jarrow.—The Saints of the Wallsend and Hebburn branches of the Newcastle conference held a sociable at Jarrow-on-Tyne, on February 21, 1906, to which their friends were invited. There were one hundred and fifteen in attendance, the majority being non-members of the Church. These latter were very much pleased with the program. Since meetings have been held in Jarrow, the Sunday school attendance has increased. Many children of non-members are enrolled, the parents being pleased with the discipline of the school and the doctrines taught.

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for March 18, 1906.

8. Salvation.

1. Through the atonement of Christ. John 3: 17; Rom. 1: 16; Heb. 5: 9; 7: 25; II Nephi 10: 25; Moses 6: 62.
2. In the name of Christ. II Nephi 31: 21; Alma 34: 15; III Nephi 27: 5-7; Acts 4: 12; Moroni 7: 38; Doc. and Cov. 18: 23-26; 20: 29; Moses 5: 8; 6: 52.
3. General salvation. I Cor. 15: 21, 22; I Tim. 2: 3-6; Mosiah 3: 11; Moses 6: 33, 34.
4. Little children. Matt. 18: 2-3; 19: 13-14; Mark 10: 13-15; Luke 18: 15: 17; Mosiah 3: 16-18; 15: 25; Moroni 8: 11-22; Doc. and Cov. 29: 46-47; 93: 38.
5. Individual salvation. Acts 16: 17; Romans 11: 14; I Cor. 7: 16; Philippians 2: 12; I Tim. 4: 16; James 1: 21; 5: 20; I Peter 4: 17, 18; II Nephi 9: 23-26; Omni 1: 26; Mosiah 4: 6-10; III Nephi 12: 20; Doc. and Cov. 18: 22; 20: 25, 29.
6. The repentant saved. Alma 12: 15; 22: 6; Helaman 5: 10; 12: 23; III Nephi 23: 5; Doc. and Cov. 3: 20; 15: 6; 18: 11, 15, 22; 20: 29; 29: 43, 44.
7. Degrees of glory. Matt. 13: 43; John 14: 2; I Cor. 15: 40, 41; II Cor. 12: 2; Doc. and Cov. 76: 50-101.
8. Sons of perdition. II Nephi 31: 14; Helaman 12: 25, 26; Doc. and Cov. 76: 43-46.

READY TO RECEIVE LIGHT.

THE LATTER-DAY SAINTS ARE WILLING TO RECEIVE ANY AND ALL TRUTH FROM WHATEVER SOURCE.

The notion prevails that the "Mormons" are so wrapped up in their own creed that they are not open to the consideration of anything else. This is a great mistake, for it is a principle of their religious system to receive truth from every source, and it is held that all truth in theology, in philosophy, in science, in art, harmonizes with it and becomes part of it by natural affinity. Nor are the expounders of "Mormonism" opposed to the advocacy of other creeds than their own. They welcome the incoming of light from every direction, and encourage its dissemination throughout the world.

It is true that the Church of Jesus Christ of Latter-day Saints, commonly called the "Mormon" Church, claims to be the only religious organization on earth established by divine commandment and inspiration. Its doctrines, ordinances, ceremonies, promises, endowments, gifts, and graces have come by direct revelation from on high. The authority held by its ministers has been brought from heaven to earth by angelic messengers, and it is exercised by divine appointment. In these respects it differs essentially from the various

systems of Christendom and heathendom. Therefore, when its ministers declare that there is but one true Church of Christ, and that other religious institutions are of men, they occupy a consistent position.

It is unreasonable to impute the strife, division, contention, and diversity among the various religious sects to divine establishment. God is one. The Father, the Son, and the Holy Ghost are one. They are a Trinity in perfect and essential unity. They would not authorize one set of men to preach a given doctrine, another set of men to preach an opposite doctrine, and scores of other bodies of expounders to declare various tenets, to confuse, bewilder, and divide the sons and daughters of the Most High into heterogeneous societies and establishments. While every human institution that is able to stand for any length of time possesses some truth, and may exercise in some degree an influence for human advancement, there can be but one true Church of the Christ, Who is the Way, the Truth, and the Life.

"Mormonism," using the term that has been invented by opponents of the religion which God has revealed in the latter days, claims to be of directly divine origin. It comprehends every principle of the Gospel made known in the opening of the Christian era. It recognizes all the truth which can be found in the various "Christian" sects and in those of heathendom. It places no barrier in the way of the promulgation of the tenets of any society seeking the welfare of mankind. It has been placed in an attitude of defense because of the attacks upon it from most of those organizations, but it does not assail other institutions or other creeds. On the contrary, if they, or any of them, have anything to offer superior to that which the Latter-day Saints have received, the Saints are ready to consider and accept it, if it is found to harmonize with that which they know to be the truth. If they feel compelled to reject that which appears to them to be false, they have no quarrel with its advocates or defenders, but recognize the right of every individual to believe that which recommends itself to his understanding.

This leads us up to the point which has recently been put forth as a new policy to be pursued in relation to the "Mormon" Church. That is to use argument instead of abuse, reasoning instead of ribaldry, efforts at conversion instead of endeavors to break down and destroy. That is a new departure which will be welcomed by the Latter-day Saints. They are open to conviction, but it will take truth and light to convince them.

We do not know of anything held by the orthodox churches in Christendom that is scriptural and rational, that is not already incorporated in the "Mormon" faith. If there is, we are sure that our co-religionists will be found ready to accept it with pleasure. But in presenting it, its expounders must not begin by misrepresenting that which we do believe in order to influence us to accept that which they wish us to believe. They can explain their views and opinions and doctrines, and must then give us the liberty to accept or reject them as our reason and our consciences direct, and if we fail to see as they see, they should not become angry and vengeful, and seek to bring down upon us the wrath of the ungodly or the curses of Christendom.

Frankly, we do not believe that any of the multifarious sects in Christendom have any new light to shed upon our "benighted" minds, as they may view our condition. We have sounded their theories to the depths, and have

not had very far to go in doing so. We believe all that they can tell us in regard to God and Christ and the way of salvation that is taught in the Bible, that being the only source they have for information on those subjects. And we believe a great deal more concerning the Almighty and His ways and purposes than they have any idea of. Nevertheless, let them bring on their strong reasons and their evidences of superior light and knowledge and faith, and it will be found that the Latter-day Saints will not hinder their endeavours, but will gladly receive anything that will increase light in the world and help to exalt humanity.—*Deseret News.*

TESTIMONY OF JAMES BULLOCK.

AN ENGLISHMAN TESTIFIES TO THE DIVINITY OF THE MISSION OF JOSEPH SMITH AND HIS FOLLOWERS.

In this article my desire is to speak of the blessings given to me, to prove that after the death of Joseph Smith, Brigham Young was the right man to lead the people of God, and that he by the power of God did lead them here to these valleys of the Rocky mountains, and that the Latter-day Saints have gathered here and made them fruitful by their industry, the blessings of the Lord, and the counsels of His servants.

To do this I will go back to my early life. In the year 1848, having returned home from a journey, my brother Thomas handed me the Book of Mormon and asked me to read it. I promised him I would, and having a desire to understand the truth, I commenced to read it. One day while reading it, a strange feeling came over me, and it seemed that I was enveloped in fire from my head to my feet, and a voice said to me:

"This book was written by holy men inspired of God, and the Latter-day Saints are the people of God, and they have the Gospel of Jesus Christ."

A short time after I left my home in Offchurch, Warwickshire, England, and went to work for a contracter by the name of Stone, to take charge of his teams on the Battle and Hastings railroad. While working there the testimony I had received continually dwelt upon my mind, and one evening I went out into a wood and prayed to the Lord about it. From that time I could not settle my mind to stay there, and I gave notice to my employer that I was going to leave. He could not see why, as he was paying me well, and said he would give me more if I would stay. I told him I could not stay, so I left and went to live in the town of Battle; but I could not find any Saints there, so made up my mind to leave. The folks I lived with asked me that night before I went to bed where I was going. I told them I did not know. Before I got into bed I prayed to the Lord to direct me.

In the morning, while dressing, a voice spoke to me and said, "Go to Brighton." I left, and walked to that place, about forty miles. There I found the Latter-day Saints, and was baptized by Elder Edward Braby, who is still living in the Tenth ward, Salt Lake City. This was in the year 1851. I lived in Brighton until November, when I was called to travel and preach the Gospel. I continued to do so until 1864.

In the year 1863 I was president of the Lincolnshire conference. In the

summer I was taken very sick, so severely that I could not walk a quarter of a mile without sitting down to rest. In the fall of that year there was a district conference held in Nottingham. The presidents and traveling Elders of the conference were there, and also Brother George Q. Cannon, who was president of the British mission. I asked him if he would get the Elders together and administer to me. They gathered together in an upper room in the conference house, and while their hands were on my head Brother Cannon said I should get well and go to Zion, and my seed should become numerous among the people.

I got well and came here, and I have ten children and fifty-five grandchildren. All this transpired under the presidency of Brigham Young, and those who have succeeded him. The people who followed these men of God have increased to hundreds of thousands, and the power of God has been made manifest in making these valleys to blossom as the rose, and I, as well as thousands of others, can testify that God has directed those who have led this people up to the present time. I know this, not because man has said it, but I have heard it from the Lord.

At one time an angel of the Lord took me up into heaven into a large building and asked me to take off all my clothing. I did as he told me, and he brought me some to put on, which were as white as snow. When I was dressed, my eyes were opened and I saw the Lord and knew Him; and I said to the angel, "There is Father. I will speak to Him." I did so, and He talked with me; and when I asked Him a question He answered me and told me what to do. I was shown many things it would not be wise for me to tell, but I know that God lives, and that this is His work, and that the men who have presided over us and do now, have been appointed by God, and that there is no power that can overthrow this work.

The Lord has begun this work, and He will carry it on, and the day is nigh at hand when Jesus will come and reign upon the earth.—Written by James Bullock from Providence, Utah, September 19, 1905, to the *Logan Journal*

BOYS WORTH HAVING.

One summer day a dozen years ago, a twelve year old boy was seated behind a small desk in the ante-room of a New York morning newspaper office. He was one of the regular force of office-boys. One of these had the day before gone away, a fact which had in some mysterious way been noised abroad, and during the day a score of other boys had been in to apply for the place. None of them had been engaged.

Shortly before six o'clock another boy appeared, about the age of the one who sat in the room.

"I heard you want to get another office-boy," said the new-comer.

The boy in the chair looked the other over carefully without replying. The applicant was a clean, manly-looking little fellow, with frank, blue eyes. The office-boy went into the inner room, and then the assistant editor appeared. "What's your name?" he asked briskly.

"Walter Simmons, sir," answered the boy.

The man questioned him and looked at his letters of recommendation. In a moment the boy was engaged.

"You'll go on the night force," said the editor. "Begin to-night at six o'clock—you'll get off somewhere around two. There'll be a couple of the old boys here to tell you what to do."

"Yes, sir," answered the boy, moving toward the door.

As he stepped from behind the desk the editor noticed that he was barefooted.

"Here, where are your shoes?" said the man. "You'll have to hurry if you've got to go home after them."

The boy looked down and hesitated. Then he glanced up at the man and said:

"I haven't any shoes, sir."

"No shoes? Well, we can't have a barefooted office-boy. Can't you get some?"

Again the boy hesitated. "I'll try my best, sir," he said, with a slight tremor in his voice.

"All right. Turn up here at six with shoes on and the place is yours—otherwise, we'll have to get some one else," and the editor hurried away.

The boy walked slowly out to the head of the stairs. He paused there, and gazed wistfully back into the ante-room. Then, catching the eye of the boy inside, he turned and ran down the steps.

"Hi, there? Hold on, kid!" came a voice from the head of the stairs. He turned on the first landing, and saw the other boy looking down at him.

"What's the reason you ain't got any shoes?" asked the office-boy.

"All worn out and thrown away. I've been out of work a month, and my mother's sick."

"Got any stockings?"

"Yes; one pair," and he gazed down at his bare legs below the short trousers.

"Well, you must be about my size. I have a pair of shoes I might lend you for a week till you draw your pay. What d' ye say to that?"

"You wouldn't ask if you knew how much I want the place."

"Well, you skip home and get the stockings. Come right back and wait where you are. You'll have to hustle if you get back by six."

Walter certainly did "hustle"; he was back several minutes before six, and stood panting on the landing, half afraid that the other would not keep his word. The next moment his new-found friend looked down at him.

"Sit right down there," said the office-boy. "Put on the stockings and I'll be along at six."

Walter did as he was told, and as everybody went up and down by the elevators he was not disturbed. In a few minutes the office-boy came, sat down beside him, and began taking off his shoes.

"This is the only pair I've got, he explained." "Nothing very stylish about them, but if they'll do on my feet, they'll do on yours. They cost a dollar, anyhow, and you want to be careful of them—no skating on the floor or kicking the desk legs. Try that one."

"That fits all right," answered Walter.

"Well, get 'em both on quick. My name is Tom Bennett, and I live at 989

Roosevelt street. There's a bakery in the basement that's open all night. The boss knows me. When you get off at two, you go round there and leave the shoes with him. I'll tell him you're coming. See that you don't fail, 'cause if you do I'll be out of a job myself to-morrow. I got your name and address from Mr. Hunt, and if the shoes ain't at the bakeshop in the morning I'll be looking for you." He stuffed his own stockings in his pocket and went down the stairs in his bare feet. The other went up and began his duties.

For a week this arrangement was kept up. Tom found his shoes each morning at the baker's, and each evening the exchange was made on the landing.

At the end of this time Walter was able to get him a pair, and the partnership in foot-gear came to an end. But the friendship so oddly begun has never ended, and both boys proved to be capable of rising to better things. Tom is now in the business office, and Walter is a reporter.—HAYDEN CARRUTH, in *Youth's Companion.*

LIVE FOR TO-DAY.

Why fear to-morrow, timid heart?
Why tread the future's way?
We only need to do our part
To-day, dear child, to-day.
The past is written! Close the book
On pages sad and gay;
Within the future do not look,
But live to-day—to-day.
'Tis this one hour that God has given;
His now we must obey;
And it will make our earth His heaven
To live to-day—to-day.

SELECTED.

DIED.

CHARLESWORTH.—At Mirfield, February 5, 1906, Sarah Charlesworth, aged 60 years. She was baptized a member of the Church of Jesus Christ of Latter-day Saints in her youth.

BARRETT.—At Halifax, Yorkshire, February 22nd, 1906, Frederick Barrett, aged 23 years. Brother Barrett died with a testimony of the Gospel upon his lips. Interred at Pellow church, February 26, 1906.

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